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psychological moments in the history of human thought, namely, the close of the eighteenth century and the beginning of the nineteenth. It was a martial time; and the spirit of the French Revolution was at work in the studies and classrooms of Germany. Christianity was facing new social and scientific movements; and the need for a fresh interpretation of the gospel was imperative. Schleiermacher has not been so well understood in Great Britain and America as he ought to be; but English works on him are now appearing. He represents the beginnings of the new method and the new spirit in the modern reconstruction of religious thinking, and may be fitly described as the father of modern scientific theology. He insisted on the historical character of the Christian faith, as contrasted with its merely dogmatic, or doctrinal, formulation. It is to Schleiermacher that we owe perhaps the earliest impulse toward emphasis upon religion as a vital experience rather than as mere cold belief. He is the forerunner of those who have put stress upon the subjective aspect of the atonement. As Ritschl has well said, he shows that, through Jesus, "redemption has become operative as a principle for the molding of the devout self-consciousness, which does not take its shape from a legally enjoined doctrine and constitution." The book before us is by an Oxford professor; and it will find a place alongside the recent treatises by Cross and Munro.

The Life of Frances E. Willard. By Anna Adams Gordon. Evanston, Ill.: National W.C.T.U., 1912. Pp. xiv+357. \$2.00.

This is an abridgment and revision from a Willard memorial volume issued in 1898. The reasons for the appearance of the present work are found in the transient character of much of the material contained in the earlier volume, the demand for a book with wider perspective, and the fact that there is within the reach of the public no complete record of one of America's most noble women. Published by an organization of which Miss Willard was president, and written by one who shared her intimate life for more than twenty years, this narrative is in a sense her official biography. It has value not only as the history of a leader in a great moral movement with wide ramifications; it is also valuable as a record of the life of a typical American citizen who was ahead of her times, and yet tactful enough to be a leader of her times. Preceded by an introduction from the pen of Lady Henry Somerset, the story begins with the ancestry and childhood of Miss Willard, rounding out the earlier period with glimpses of her student life and religious development. Then the narrative then takes up her career as teacher, traveler, organizer, founder, and leader. The book is well written, and ought to be widely placed in public and private libraries.

Anthony Comstock, Fighter. By Charles G. Trumbull. New York: Revell, 1913. Pp. 240. \$1.25.

The secondary title, "Some Impressions of a Lifetime of Adventure in Conflict with the Powers of Evil," prepares one for a bird's-eye view of Mr. Comstock's remarkable career. Everybody knows something about the hero of this book; and there are few who will not profit by a careful reading of Mr. Trumbull's interestingly written story. Its chief value lies in its revelations of moral history in America during the last forty years. It is a "source" of first-class rank and first-hand value, which future historians will use and appreciate. Not only so; but wholly aside from its moral and scientific value, the book is worth while merely as a pastime. If you like to read about Sherlock Holmes and his imaginary adventures in the world of crime, you will not fail to be absorbed in this narrative about a *real* man, a Christian hero fighting against the rule of the kingdom of darkness.

The Christian Reconstruction of Modern Life.

By C. H. Dickinson. New York: Macmillan, 1913. Pp. ix+327. \$1.50.

The object of this volume is the spiritualizing of the social passion. The author's conviction is that this mightiest force of our age cannot attain its reconstructive purpose except as it is conscious of its own implicit spirituality. Many new books written from this point of view are now appearing; so that a single volume, such as this, loses part of the force which it might have had five or ten years ago. Mr. Dickinson's book is a creditable and scholarly essay on the present social awakening as judged from the standpoint of liberal Christianity. One may question whether the book will reach many of the "illiterate men and women" whom the author figures as entreating, "Write the spiritualizing of the social gospel in words not too hard for us"; but the volume will be a help and an inspiration to thoughtful men and women who are not so far along as the author on the modern reconstructed highway.

Codex Rehdigeranus: Die vier Evangelien nach der lateinischen Handschrift R 169 der Stadtbibliothek Breslau. ("Collectanea Biblica Latina," Vol. II.) Von H. J. Vogels. Mit drei Tafeln. Rome: Pustet, 1913. Pp. xlvi+300. \$2.50.

The elaborate preparations being made for a critical revision of the Latin Vulgate are freshly illustrated by this attractive volume. The Rehdiger manuscript of the Four Gospels was written about 700 A.D. In 1569 it passed